Friday, December 3, 1965

MR. NYLAND: And then, when one is under the obligation of having to talk, then it is a question: what do one -- does one talk about? To make it worthwhile, or to make it something that is important because we just want to talk in order to talk. It is just something - what is it on Friday that we want to talk about? Something perhaps that can help. Perhaps it's a stimulus. Perhaps it's a clarification for oneself.

We're all in the midst of life. It doesn't matter that we come together every once in a while on a Tuesday, Monday, or on a Friday or sometimes Sunday. We still are part of life as we live it with all the different things professionally, any kind of a relationship with other people, those people who are not in Work at all, with whom we have to have dealings. We have to make things for them in order to get some money, perform certain tasks. Most of our time is still with the rest of the world. And then it's a question: how much can we carry over from that what is in ordinary life? What is it that we remember of so-called "special life" when one tries to be conscious? And one tries to come to a group and then at that time put up a certain facade, the way one is then.

You know, it's very difficult for me to know how you are, because with me of course you put up a certain face. I know that.

And that kind of a face and that kind of an expression, that kind of a posture, that attitude is only in order to make me feel maybe better, or at least that you don't show what you really are, that I get a good impression of you, because I am the one who would judge you. And if I think that there are certain things that are not right, then I would tell you what is wrong and you don't want me to tell you. So, you put your best foot forward. How are you in ordinary life when I'm not there? And many times when I, when I think of that and I, I think of how you are together when you see each other and maybe you -- when you phone or maybe when you have lunch, talk -- I would love very much to come and look over your shoulder. Not knowing, like an invisible guest, and really see what you are, because I am quite sure, you see, that you are quite different. And that at times when you are provoked, when you get angry, when you hit each other, maybe, maybe that you swear. You say, "Oh, God damn this and that," or "Shit!" or whatever it may be that you say.

I'm sure you say it. I'm no fool. Because I know how I am, or perhaps how I used to be. And this is logical. And what I would like to beg of you is to try to be much more honest with yourself when you are here. Last time I spoke about emotions and being able to show it. Your life is the totality of your life. Your life is not the way you appear when you are at a meeting. There you are in a very special kind of a condition because you want to hear and you listen and you have all kind

of reasons why you want to appear the way you are. I want you to be the way you are in ordinary life in a group with each other, and to criticize each other, to hate each other, to tell each other where they get off, what is wrong with them. To tell them that you don't like them and that there are certain things or mannerisms that you object to. Maybe not necessary that you tell them why, and maybe you're all wrong. But at least that you tell something that they can understand of you as you are and that you don't put on any particular kind of a face. We don't live in church all the time.

Life is connected and combined and made up of all kind of different states of oneself. And if you try to see what you have been during the day, in what relations you have been with different people, sometimes honest, sometimes not honest, sometimes trying to become clear, sometimes utterly impossible even to express yourself to say what you wanted to say, that you couldn't do it. And that you had to hold your tongue and bite it. And that at the same time that what is still alive in you that that ought to come out. I would almost say, try it out on the people in the group to let it come out the way you are. And maybe that will teach you.

Because at such a time, being in the presence of other people when you perhaps know that maybe they would blame you, or maybe they would say that you should have been different or maybe they would look at you and say, "Is that Work? Are you conscious?" That you're afraid that it will make that kind of

a remark. At the same time when you do it, you will remember. You will have a chance to remember because you're in a, in a special kind of a condition. Ordinary life doesn't give you that. But a group can give it. But that does not mean that you have to be hypocritical. Try to be what you are - the way you really are, and what you feel, and say it. You remember I told you a few times about a man who was at Prieure, who was an obnoxious kind of a guy and a horrible man to even to live with and to be in his presence. And when the question was asked by Miss Gordon of Gurdjieff that, "Can you get rid of him?" And Gurdjieff of course said, "Sure I can get rid of him, but I have to get someone else."

So it is this. All the obnoxiousness of different people in this group, all the kinds of forms of behavior that you dislike, that you think sometimes that you are much more superior than they are, that you criticize them, that they are fools, that they are stupid. All of this belongs to world -- to the world in which we live. It is not that we withdraw by just coming to a group. It is not like a little demonimation that goes into church and worships God and everybody is happy. Work means I am in this life. And there is nothing in this life that I want to avoid. Everything in this life could become material for me to use, for me to grow with people who I dislike, I criticize, I must say I hate them.

But they are there for me to use such manifestations, for me again and again, for me to be. So that I can then see myself.

That maybe I can wake up. Maybe I can see my ordinary logical reactions. Maybe I can see also my justifications, the particular kind of conditions, the rationalization. Everything that I bring to bear in ordinary life I must now bring to bear among this -- this group - people that I want to work with, but who happen to come together for that sake, not because they are friends of mine.

You see, many times when I say this: to feel and then to express, and to tell. And what would be the difference if you told someone that you dislike him? And that the next time when you see him you almost throw daggers at him with your eyes. What of it? It's a question, do you need them? And of course the answer is yes. Because they produce in me a state which you otherwise wouldn't get, because I always want to find my friends. And I want to be at home with them. And I want to be nice and snug so that I don't have to wake up. And here are opportunities galore. Everytime when you look at someone and you hate them, you dislike them, you criticize them - what is it to you? What happens to you? What are you doing with it? What takes place in you when you are so tremendously engaged in criticizing someone else? Not a question if you are better or worse. Don't compare yourself. What happens to you in that kind of a state? What is it when you become emotionally involved with yourself, when you have to do certain things you don't want to do - professionally, your boss, whatever, your friends or enemies, anything, rotten food that you eat, stinking cars on the street, traffic

that makes you wait, no patience whatever waiting in a five and ten cent store and the girl doesn't wait on you. And then me, why me, I wish to buy. Who are you?

Everything goes in life in accordance with a certain pattern. And thank God we don't know the pattern because if we did know we would have ideas how to change it. It's a very good thing that many things are so accidental and that we are as yet not prime ministers of this little world of ours. And that maybe it can be entrusted to other people who perhaps can do it. I do not know if they can, but in any event it's not your business. Your business is your world. You work with that. You build it. That is where you can become responsible and only when you are responsible for your own state, your world physically, psychologically, intellectually, emotionally - that what belongs to you, that what you can handle, that what belongs to a framework that you make and in which you let and allow anyone else from the outside to enter in some way or other, as you might say an impression that you receive. And that way that then you digest such an impression for yourself to extract from it what is the value for you and to use that for your growth.

This is the whole idea of Work. Nothing else. You don't have to look at anyone else for that and don't have to make any comparisons. But live a full life. A life that doesn't exclude the things that at first you may dismiss because you pull up your nose and you think you are superior. Nothing is superior. Everything has its value. I said a little while ago, the word

shit. Everything like shit has its value. This you must know because you don't know what is the value. You call it simply by a certain name because that is what has been taught to you. Exactly that kind of an experience that one could have with other people which are at the present time terrible to you may be exactly for that reason extremely valuable. How do you know? Only when you are open. When after you are extracted from it, whatever it may be, you have a right to select and say that is not for me. And then maybe on that kind of a basis you can live. But not until you have really experienced much more of a variety of things than at the present time you know about.

Live with it for some time. Live with your enemy for some time. Live with your suffering for some time. Live with people you dislike so tremendously that every time you look at them you are abhorred. You, you say, why should they exist? And maybe they look at you and they tell you the same thing. Why should you exist the way you are? Who knows who is better? Nobody, until you become conscious. Then you will know. Of course, that's the reason to become conscious, in order to know then that you can select and that you know what is right and what is wrong. And then you can say: This I wish; this I follow; this I can do; this is right because it helps me to wake up.

That is the judgement that one should have. So when I say Work, it means ~~Work in all directions,~~ not in a limited way, not provincially, not locally - a world that includes everything

that ought to be possible for one. And make that world as large as you can make it and don't withdraw from it, even if for the time being it may be a little difficult or that your inclinations are to forget about it and turn your back. Don't. Open up. Live. Really live. That's your life. Don't die as yet. Don't exclude things that ultimately will be excluded, of course. Don't get old too soon. Make your life as wide as you can.

The difficulty of getting old is exactly that one starts to exclude things. And that is logically the reason that one gets old so gradually. It is like a spiral becoming smaller and smaller, ending up in one point. Then one dies. What one should do after forty, after thirty sometimes, is to start enlarging it and to change the spiral into a different kind of a direction so that it starts to unwind and includes more and more and more. And then you will continue to live. Your interest in life - in everything that has gone on and is going on now that you can read about. People who do this and that, maybe not worthwhile at all, but open your mind to them. Don't become narrow minded. Keep on reading about history, about geographies, about countries, about autobiographies, about people, about their attempts. What they wished to do and tried to do in their life, artistically, philosophically, scientifically, religiously, all of that still should be as if you open a book and say, Oh, my God! I don't know what is in it, but it is beautiful.

Don't limit yourself yet. Don't limit yourself even to

friends. Don't limit yourself as yet to a group. You are part of this world. You live here. Take what you can of New York, what you can. Of all the things that go on, whatever you can. Don't exclude too many things. Almost be overworked that way. Almost be bewildered that you don't know what to take instead of sitting nice and quiet in your chair and falling asleep with a little book that you really don't -- don't have any interest in.

Someday we'll talk more about this because this is one of the things we will do next year. A requirement for Work. A requirement of finding out where I find friction and how can I use that kind of a friction for wanting to wake up. I say -- I've said many times Work next year is Work, not theory. I assure you will we Work, we will. And I also assure you it is only with those who wish, not with those who are wishy-washy. To the reality for yourself of having within you a wish, almost I would call the word again to be committed and to make really a serious effort regarding the possibility of waking up in the sense of becoming conscious and objective. Good luck.

PART II

MR. NYLAND: Is Eunice taking also notes tonight, Tom?

Eunice Cornish: No.

MR. NYLAND: No?

Tom (?): (partly inaudible) ... take notes too? Check with me, and she might ...

MR. NYLAND: Yeh. I thought maybe she was ... No - Eunice?

Once was enough? Huh? (Laughs.)

Tom: To be honest, I forgot a pencil and paper, so when I came I took hers.

MR. NYLAND: That is all right as long as somebody takes it, huh? So, you know, here is where we are again. Whenever you come back again and again to Work, what is really there that can get a hold of you and that can stay. And we say, all right, you have to be in ordinary life; we have to have all kinds of experiences. We have to make an attempt to wake up. We have to try to be awake to this or that and try to be conscious. And of course, what is it that really wants to be conscious? Who can be conscious? What is there that has that kind of an ability for one? And then one starts to think again and again, and this you must do. I'm almost certain you have to do every day, about the motivation for Work. The reason, the real reason why you want to continue, because it is difficult and you're liable to give up every once in a while, or lose interest, and you have to renew it.

Why do I want to do this almost idiotic thing? This difficult thing. This kind of thing that is quite contrary to ordinary life. Why is it necessary to find in ordinary life on Earth the justification which has nothing to do with Earth? And why should I have this kind of a motivation for myself that I must believe that even during the life on Earth that there is a possibility of doing something with it in order to reach something after when I die, that could continue to live. And what

assurance do I have that it is worthwhile, that I must go on that way? Why should I even assume if when I'm born on Earth that I should have a certain responsibility for living after I die on Earth? Because if the fact is that I am born on Earth, that ought to be enough for me.

I think many times one starts to think about this. What is it really that could give me a certain assurance that it is necessary to do this kind of Work? And that I should keep on having interest in it. And that I know that with the difficulties that are involved and that I at many times I don't want to continue. I want to give up because it is difficult for me and I don't think that is reasonable even, that it is justified even to spend my time on it. That it is far better to spend my time in trying to become a good person on Earth and be satisfied with that.

You see, that is really what determines this. Not the saying of someone else. Not the assurance that you might get from another person of saying, "Do this and then you will see." There is a point in Work in which one starts to realize that something is really taking place in one. And this, I think, determines a particular course that one wants to continue with then. And what it is that one starts to realize is that something starts to exist, independent, you might say, of oneself, nevertheless, which has been caused to be born because of efforts of oneself. And it now starts to take on a certain form, a certain shape, a certain something. You know, I talk about 'I.' I

talk about that what I think what distinguishes Gurdjieff's ideas from anyone else, and where it is plainly explained that it is necessary to have an 'I' in order to have a will. And that for that reason if that what I call Work on myself is a process that not only is on myself, that produces in me something else that becomes much more valuable. And it has to be fed in a certain way and the only way I can feed it is by means of an objective something because that what I wish to feed has to be of an objective quality.

How do I look at this? How do I consider all these different things in oneself? Because I say physically, I know what I am as a body, materially. I can touch it; I can weigh it even. I can see it, even. I mean, whenever there is -- it is in between a light source, it has a shadow. So it has a material form of some kind and I call it my body.

I have a feeling. I determine that as a feeling of something that is different from a physical experience. Although that what is feeling may be expressed as a physical manifestation, there is something that starts it off which is different from an activity of a manifestation of my body only. And I also know it is different from that what I call a thought. Because my thoughts are very much located in one particular section that is centered. That is the brain, of course. It is a mental function. I know when my mind is active. I know what a thinking process is. I know what it is to receive impressions by means of sense organs and digest them and take them in and they form

then at that time a certain amount of energy that is supplied to me. And because of that that I continue to live, because I happen to continue to think. And regardless of whatever the thinking process is based on, perhaps partly on pondering, partly a weighing of this and that as a concept, and partly on that what is already there that I remember, and associative thoughts that of course that come in and all the different so-called thoughts that enter without any particular question of or of without even asking my permission, that they do come, that my mind is constantly filled with that kind of thing. I know it is different from what I call a feeling of myself.

So when I say that there is something that I at the present time cannot define exactly and that I cannot put in any particular form, that I call for myself sometimes a spiritual value. And that sometimes even if I say I want to think concretely, that many times it remains an abstract form. I still give it a form. I still think that a thought can be expressed in thought forms, as if they have a certain configuration in which they belong. And perhaps the concept still is subject to a form. But then when I think about that and also particularly when I feel, I say what is this form that my feeling takes? Admitting for a moment that whatever it is that is expressed as a feeling uses the body for that kind of an expression. And I can also elaborate a great deal about a vibration, a rate of something that goes on in me as if it is actually excited in some way. And that it moves up and down or moves back and forward, or it is something that is

at least in motion that produces in me a certain rate as if certain rate of vibration as if it's like a wave that starts when I throw a stone in the water and it continues, continues to extend. And then it lasts as long as this original impetus is there of my feeling, of that what I say it is, I feel.

What is it really? I do not know this. I only know it by means of an expression. But then also when I say, "I'm aware," what is aware? What is this realization of myself when I'm aware? I say, "I know I exist." I realize I exist. What is it in me that comes to that realization? It's not only my mind, because it's not something that you can define in any particular thought, although I have a thought about it. It is at a moment when something strikes me that I say, "I am." I'm alive. I am here. I am aware of myself existing. What then becomes apparent to me is a form of what I simply call a life force. I cannot define it differently because it is that kind of an expression of aliveness which of course manifests itself into all kind of things belonging to my personality. But they must have a very definite beginning somewhere so that even the thoughts and the feelings I have and the interests and the curiosity and all the things that I say, "How marvelous it is to be alive!" must be instigated by something that is my own.

Of course sometimes I say it is a Magnetic Center in one, something that is really as a life force represented by that which for the time being happens to be within me and for the time being is bound to me. And perhaps at times wishes

not to be bound to me, but still it cannot do anything else because it has to live its life as it is prescribed by one's body. And the lifetime that is assigned to one's body will keep this Magnetic Center within bondage. If it were left to the body alone, it would be a very dismal kind of a prospect. But the fortunate part, I would say, is that the mind has an idea about such things existing and also questions the necessity of continuous existing within that kind of a body imprisoned. And if one realizes that that what is really alive in one and one calls it a life force and that what expresses itself all the time when it has a chance, that with that there may be a possibility that it is something else that is not necessarily belonging to man. And that although it may take the form of man as he is at the present time when he is alive and, as I've said many times, carries his name, that in reality it is something that does not belong to him. Only temporarily assigned to him. And that that what is life of him is not really his own, belongs to some other kind of a -- other kind of an existence. Life existing without man, life existing through man, with man, with all living matter. Life existing as is in the totality of everything existing.

Such concepts are hard to understand because all I have is my life. And still when that starts to -- starts to form in one as ideas of: What is this meaning? Why should I even be alive? Why should I even admit that there is something in me that wants to continue to exist or at least wants to -- to try to find its own expression in the proper way, and wants to find

it in that kind of a freedom which a body of course will not give and habits will not allow. And my thoughts and my feelings sometimes will not allow when it simply wants to be as being. Then when that what is really an attempt of this life force to become free from itself, what does it wish to do? How can it then become free? You see, life has in itself no other desire than wanting to be united with that what is life. And in itself it does not know what to do about the prison in which it finds itself. All it says: I'm not free. But it does not know. Life is not interested in that. It does not know how to open the door. For that it needs something.

This is a process which takes place in anyone who is honest and wants to search for the solution of his life. I said that some time ago about the motivation of Work. Anyone in whom there is quite definitely a dissatisfaction with the existence in which one finds oneself and then hopes that there is a possibility of an objectivity being introduced into one's life and that that might lead to a better understanding. But that what really starts it is that what is my desire to get away from it and it is started by that life telling me in some way or other: Do something. I would almost say it doesn't know what to -- what to tell me more, because life is not that kind of a nature. Life only is imprisoned. It does not know its body. It does not know what the prison is. All it knows is it's bound, and it wants to be free from bondage.

Now what can it do then at such a time? It finds man with

a mind and with a feeling and with a body, and everything as far as man is concerned. That what is his personality is against this kind of request, this earnest wish on the part of life to become free. You see, it is difficult to say this. What is it really that makes me wish to find something that can help me? And for that reason I cannot find it in myself, because it isn't there. And I am bound now to look for whatever there is outside of me. I look at the world. I look at the Earth. I look at the stars, the planets, all the different things that are outside of me, partly belonging to Mother Nature, partly belonging to Great Nature, the way I understand cosmology, the way I understand with my spiritual development, certain forms of a deity in which I can believe and in which I think that they govern totally the universe as it is and for which I find all kind of explanations of why -- why is the world the way it is. And why is the earth the way it is? Why is man the way it is? Without any particular solution for myself until I find a guide.

The guide is not Gurdjieff. The guide is the constant searching of something that will from the outside be able to tell me in as good a way as possible, almost in as benevolent a way, in as interesting way, in really a way in which it is concerned with me. And I call it then a "guru," a something that is outside personified by a religion, by a philosophy, by a way of thinking, by that which interests me because I read, I have curiosity. I try to find a solution. I read everything that I can. I sit and think about it. I try to find out what it was that

made other people - Plato, all different philosophers in India, or Sufi, or -- many times I've said many things about many people. And I don't have to repeat all their names - Schopenhauer, or anyone included that I say, what did they wish and find? Because I myself am up against it. And I want to find out what it is. What is Christ? Jesus? What is Mohammed? What is Buddha? What is Tibetan philosophy? What is Sufi? What is it that is Zen? What is it that it can give me? In that perhaps I come acrosss Gurdjieff. Maybe I do. Maybe I don't. But I look for a guru outside of myself, who can then -- maybe I can take a trip to Tibet. Maybe I can go there. Maybe I can find out when I sit at the foot -- at the feet of Maharshi and I can listen to him. To Sri Aurobindo. He can tell me. Can he?

This kind of search that must go on in everyone who wants to remain alive and who wants to find out what is the real reason for one's existence. And that one cannot always find it in our industrial development here right in New York. And that you want to go away and find it perhaps in the plains of the West or sometimes in the Pacific Ocean. Or sometimes as I say Tibet or India or Ceylon. Where is it that one finds it? By literature? By studying? By talking? By listening? By hoping? By contemplating the universe? By becoming one as it were with that what is one's God? By listening to one's voice of conscience? How does one develop it? All the time these kind of things. I start to become dependent on that what is outside and I hope that the outside will give it to me. Friendship. Love, I say. Master.

Someone who can tell, teach, help me. I must have help because somehow or other I cannot find it within myself.

At the proper time this kind of state produces in one something. The correspondence all the time of that what I expect from the outside and which is registered in me finally starts something in me. This is interesting to see it, because the more I start to become dependent on the outside, the more I put myself in some kind of a state in which that what could be inside starts to crystallize in me. This is my 'I.' You must understand this: what 'I' is. 'I' is guru. 'I' teaches me. A guru is not even a teacher. This kind of guru is me. It is that what is the finest of the most beautiful of me. The essential of mine essence. That what can then be engaged by Magnetic Center and said: "Here. You do this. You tell this personality what is required." This is the beginning of one's 'I.' This is the crystallization of that wish because one has searched and searched. And finally one finds that kind of a kingdom within one's self and not outside. All the outside simply have led me to the realization that if there is a world it is my world within me. And then within me I create a little bit of an 'I,' something that still is my own. And I hope then, by giving it the proper food, that it will start to develop so that afterwards it could become guru to me. And not only guru, not only teacher, much more than that because what I wish it to be is to have towards me benevolence, as if it could be father, as if it would be much more than a teacher, having interest in me because it

wants to lead me. To tell me what to do: how to become real, that my personality can grow out into what I then would call individuality. That that what is then 'I' could become real for me as a being and then have certain attributes which are objective.

What is it that 'I' could have? You see, it requires of course this kind of feeding. Magnetic Center helps me to try to find out what it is to feed. It says: Try to become objective. Try to build something like a telescope. This can be your 'I' when it grows up. When it has received enough information. When it has worked enough to become objective to you. And you feed it with that kind of giving it the task: Please observe me. I am what you have to look at. And in that, the little 'I' grows. And it grows to maturity. First a little bit hesitant. It doesn't know. It doesn't know enough. It is not familiar with me, my personality. Gradually by looking at it, by looking at it constantly, by developing that form of objectivity, and not to be soiled by that what is my personality.

Try to remember: 'I' is not a thinking creature. 'I' is not a feeling creature. 'I' almost has not an existence like a physical body. But 'I' is a being, and its functioning is awareness, which is different from any ordinary function of one's subjective nature. It has an existence. It also has a knowledge and the knowledge is called understanding. And it has an experience and the experience is observing me. When it observes me, it experiences something that is registered as the existence of myself. When it has this, an 'I' develops. When it grows up,

it develops to have love for me. I call it first benevolence. Afterwards, it is an emotional state. This 'I' has an emotional state in which it wishes to help, to consider, to do the best. 'I' knows. Partly you might say, it's Magnetic Center that wishes 'I' to develop. And finally 'I' grows up. And it has then what? This wish of attention. This existence to be objective to whatever takes place in my personality, regardless of what it is. To be loyal to it because it belongs to me. And to be always faithful and always there whenever it is called on. And for the rest, it exists as if, if I tried to describe it, it is like something for me that is of my highest nature. I'd say it is more than God for me, because God is still outside of me, but 'I' is within. And it is me.

And so it starts to grow. And so it finds that it has obligations, because you see loyalty means I'm obliged. 'I' says to itself, "I owe my existence to that what was within the personality which commanded me to arise and on account of which I am born." And now 'I' discharges this obligation. And it does it in three different ways. It is not that it splits itself, only that it uses a certain form of manifestation which you might call a facet, some kind of a way of expressing itself, sometimes one way, sometimes in another, and sometimes in a third way.

The first way is conscience. It is paramount because it is dependent on this longing, again, of setting that what is life, Magnetic Center, which it knows, free from bondage. [End Side I]

SIDE II

MR NYLAND: And conscience is the first thing that is set. After that, consciousness. It functions in the two stages like this, like yeast, by standing gradually from that what exists like a feeling in the solar plexus into changing it over into a functioning of one's heart. And it starts in the mind as something that has become a little bit objective because it was interested in trying to Work on oneself, gradually now changing the conscious states, the activities of one's ordinary mind, into that what I would call a rate of a different kind of vibration, that it could become conscious in the real sense of the word. And the third way in which 'I' starts to assert itself is by means of will. Will belongs to the body. Will becomes the execution of that what is real feeling and what is real mind, real soul. And the will then propels, makes, one's body to behave in accordance with that kind of either understanding in one's mind or the result of that what is inspiration in one's feeling, in one's heart. And that that what starts to pulsate in one as emotion corresponds at that time with the pulsation of one's heart as it takes care of its own blood in the same way it takes care of the pulsation of the Kesdjanian Hanbledzoin, which is needed for the maintenance of that body in existence as an emotional state which, as I said, was much more important even than the intellectual one.

This is now the form of life. 'I' takes over. 'I' becomes really the propelling force in one's life. Everything is

connected with that 'I.' Everything is, you might say, put in front of 'I' and 'I' judges. And it does not judge in a subjective sense. It simply knows and then it communicates to the body to do. It communicates to the heart to feel, to be emotional and to introduce whenever emotion is needed. And it tells the mind to become conscious and really think. 'I' then has that kind of a function in which the totality of man as he grows and can grow up into full-grown three bodies, 'I' finally will make this a harmonious unit. The fusion takes place because 'I' and Magnetic Center agree on the proper time.

There's something in Magnetic Center that has a knowledge of eternity. Even if it is for the time being encased in a prison, it never loses that quality of being eternal in time. And that whenever the conditions are sufficiently conducive and that then 'I' has prepared the body for becoming what it should be and when it has three possibilities of existence, Magnetic Center and 'I' almost I would say go into conference. And they decide then what is the proper time for the fusion of the three bodies into a harmonious man. It's a very interesting state. It's the kind of thing that Gurdjieff describes when he talks about, at the end after the sequence, Impartial Mentation.

If you want to read that chapter, it has to be read in that way. What is then taking place in a man? And at that time, such a thing, yielding completely to that what is of a higher force which makes grow in one different horns, much to the surprise even of the surrounding. A fourth and a fifth, that the

gradation of one's development and a measure for one's evolution, and at such a time that what is now under the influence of Magnetic Center and 'I' now again being full-grown, is willing to fuse in order to become a true and honest servant to 'I.' You might say at such a time Magnetic Center has done its task. It can leave then the body and joins with His Endlessness. Also that is a strange way of saying, because if its joins with His Endlessness, why should it have ever been apart of it, if it is omnipresent? You have to resolve this kind of a concept for yourself because infinity is in finiteness. If one knows this, there is no particular difference or a different kind of a paradox.

When something is, it is without any bondage. It has no further dimensions. And so when I say that then Magnetic Center can join, it is already there. It is one. 'I' however comes still from me. And it is for the time being not as yet joined. What happens at such a time? Impartial mentation. 'I' goes out to His Endlessness, makes at that time a contact and tells, "There is a body which wishes to submit to the rules of objective morality, the fourth and the fifth. It has done its duty regarding the first three in developing its own bodies. Now it is ready. And this, I say, 'I' tells. He has someone who wishes. You might almost say, it is as if His Endlessness listens. Again, it is a strange kind of a picture because what is this listening of His Endlessness? It is the reverberation in one's conscience. All of a sudden as if out of nowhere, there is something that takes place in man and at such a time he has to respond to it

because it is a sound that is struck in him. And then he knows what his duty, his particular obligation, is. This is how 'I' functions.

And then after that 'I' functions in a conscious way. Again, I say as if he is telling His Endlessness. And this realization takes place in one's mind, that a mind is at a certain time completely filled with one thing and it is nothing else but light. There is nothing else in it. It is a state in which one at that time knows everything and then there is no further questioning. This is the fifth striving. At such a time, man becomes one with God and then, because of the fifth striving, returns to Earth because there is still that kind of a task to fulfill. 'I' stays with him. 'I' guides him. His personality has been dissolved and has become one, or is his individuality and from that time on, he tries then to fulfill his function, whatever his function may be. It is not the same -- not the same for everybody. The messengers from above do not always go to the same place. Sometimes they go to Atlantis. Sometimes they go to Maralpleicie. Tikliamish. Sometimes Tibet. Sometimes the Gobi Desert. Sometimes Grabontzi. Sometimes America. One does not know this and it is not necessary. For oneself, one finds whatever there is to be done at the time when one reaches that kind of Earth and with that one then Works.

You see, I want to tell you about this: what is 'I.' This is the importance of Gurdjieff's system. There is nothing that anywhere else you can find about 'I.' Not even Zen can tell you,

even if they do talk about a moment of existence. Or about a Koan which in itself has no value whatsoever than only in denying of ordinary existence and ordinary thought. And by means of that they try to indicate that of something infinite which should be when one looks at finiteness. But there is no further indication of how -- how one can grow. Gurdjieff tells you. He can tell you how to apply, what to do, what to put in ordinary life with this what one calls objectivity. Even if it is in the beginning not very clear of what is meant, one tries because the indications are there and there is some kind of an outset, vague as it may be, but quite sufficient for starting. One can go on one's course. One knows. One knows much more than how to be a Christian. Much more than the ten commandments, which simply say, Do this and do that. Much more than just thinking about that what is so-called reality that is unreal. Or about thinking God or thanking good, or whatever it is that the phrase is that sometimes such people use. And much more than mysticism. I do not know how to return from death. Moses knew when he went back from the Nebo with that what is -- are the commandments under his arm. He told them then at that time what was needed in order to Work. We've lost it. That went simply into a little bit of dogmatism. But the real life of that what still at that time without any question in my mind was communicated by Moses was how to Work. We don't know it. Gradually, perhaps we will patch it together. With the Dead Sea Scrolls and the secret sayings of Jesus, maybe we find it. Maybe. It is still very much

maybe. I say, why wait? Because you know. There is no question about not knowing.

To get away from Earth you have to get away from subjectivity. How can you get away from subjectivity? Only by becoming objective. And anything that stays subjective remains on Earth, because that is subjective because that is where our time belongs, which is our own. As long as our time is there, we are subjective to that. Only at times when you are free and when time doesn't seem to exist or has simply ceased to exist in some way that you don't know, at that time you become eternal. Accidentally of course this happens, and then one is away from Earth. It is sometimes I say, I float. It is I walk on clouds. Sometimes as a result of Work I say I walk on conscious impressions. This is the aim. The aim that ultimately will be fulfilled even by Mother Nature, because it will never be able to hold onto us forever. It will have to let this body go. And it will also have to let go that what is Magnetic Center in one if one wants to. That can continue to live. Mother Nature will have nothing to say about it after one dies physically.

But now -- now this is the important part - how much is it possible for us to lift up the particular veil which would give us the secret, which would disclose to us that what is really needed? And to what extent do we dare to lift it up without having the fear of being consumed? Destruction will come anyhow. One can help destruction a little bit. The catalyzer of Work can also help destruction. That is, it can help

towards more freedom. But at the same time, when that becomes operative something else can take its place. And we are adjusted in such a way that we are not going to give up anything of oneself unless we are sure that we have something else to stand on. This is a prerequisite of one's life. This is the way we continue with life. And it's the only way we would be willing to give up life if there was something else that we know that would continue to exist. 'I' will help you to see this. It will start to understand things in its way, not in a subjective way. Not in any way trying to describe what 'I' will be. It is pure being. I say, it has certain attributes belonging to the laws twenty-four, twelve, six and three. They are still -- there are a few laws. One I called loyalty. One I called unflagging interest. Benevolence. One is wish to continue to live. One is silence in the presence of His Endlessness. One is inspiration towards that what is still higher than what I am. But it is not interested in ordinary earthly affairs. All it does is sees it and says, "Ah! Is that the way it is? All right. I take it as it is," because 'I' is impartial. Children, to the impartiality of 'I.' Maybe, someday, really understand it. It is the key and the clue to one's life. To impartiality. [END PART II]

PART III

MR. NYLAND: There's just a little something I would like to say because first we talk about life as it is, as it should be or that we find it and how to be in a group without any particular

kind of faces that we put up to appear differently from what we are. And then I talk about 'I.' And of course there is such a tremendous distance between the two. Because what is 'I'? Something that develops. How long? How long does it take? Where is the 'I' that can really give a guidance? Really be strong enough to tell or to have a voice in one's conscience when it actually could take over that what is at the present time a wish of the body, and make it into a will so that the body actually is under that kind of an influence and is not going on its own, but that it actually will be what it is taught to do instead of following its own.

You see, such a thing if you -- if you start to think about it, how far is it away? How long will it take before we get there? Here we are. We sit. I said the other day, we go home - we. Everything of ordinary life again and again catches us. Every association. Every time we open our mouth. Every time we have our eyes open. Every time you walk. Every time you use your sense organs - material comes in that goes in, exactly the same way as always, and one remains unconscious. Don't let's make a mistake about that. It is that, that what we are. This is almost, I would say, the God-damnedest thing that we are that way on Earth. And that we are that much affected by Earth so that we have to live that close to Earth and all the time being under that influence. And what are we to try? To get away from it. To defeat it. To take away that kind of a bondage. To free ourselves.

You see, it is of course a long time and it means also intensive and honest and sincere Work. And that one gives up sometimes and doesn't believe it that it even is possible. And that one still wants to continue because there is a drive, some kind of a yearning. Some kind of a real wish of knowing. And the more one knows about what is, the more one knows that one ought to do something about it. This realization of the way we are. This you might call it, an acceptance of the way we are. But knowing also that the way we are is so terrible for us. When you're young maybe you don't feel it. When you still have hope you don't feel it. When you get a little bit, almost I would say, fed up with life: when life represents to one repetition, the same thing, so-and-so, this-and-that. So-and-so I care, and I don't. So-and-so I talk with, and I don't. So-and-so I go after and I don't any more. So-and-so and this-and-that I eat. And I have had it. I know it. So what? A piece of cake. A piece of this-or-that. See, it's the same old thing. I know it. Man after boy. Boy after girl. Girl after this, whatever it is. So. So. And they live happily ever after. And so what? For me, when I finally get through with such things? Music at a certain time, and then what? Again, what? This kind of conclusion. This kind of realization for what I -- what is this that is taking place with me in my life? Here I have a husband, children, and so I take care of them and then - and what? And I do this and I do that and then, again, what?

These questions must come up. And this is the only time

that one really starts to Work on oneself, because all the rest we accept as something that is still lovely enough. But when we suffer, when there is something that really has to be overcome and we don't know how to overcome it and we pray. We want it to be overcome. We want it to straighten out. We want to have a little bit more clear sailing or at least something that gives us more ease, more living with oneself that one can stand it. Dependent on that kind of a thing: this suffering, I call it. This objection of certain parts of life to one's own. This idea that that what I wish is not always the right thing and that I run up against the wall. That there is a wall and I have to overcome it. And that then I sit down and I think and I start to consider and then I'm disturbed.

Your emotional states will help you. Don't be afraid of them. Work with them. Use the energy that is in it. That kind of suffering - you will need it. You will need a great deal of it. Don't run away from life. Face it. Whatever it is that is difficult, face it. And then use it. And then if one can at such a time, I say it is difficult, but if one could at such a time wake up. And then say, "Ah! But what is this now for me such opportunity? Now I can use it." For what? Maybe to see God. To buy me a ticket so that I can get through the gate so that I have a little glimpse of heaven, of what it might be when I wake up, how I could be then. And to hope for that. And never be lazy. Don't sit down and just enjoy yourself. Just for a little while, all right? Then get up and again and again

and again, do something. Don't think you have accomplished it. Don't think that it will come to you on a golden platter. For a little while it will. Sometimes it will be easy. It will be sailing with the wind. Pray for the time that you have to go against it. But in that, in that wish to want to continue to live you will be able to find yourself. And as I say, don't give up, but also don't have any impatience. And don't believe that you will not get it. You will get it. No doubt you will. There is something in that kind of a striving that will give you really the happiness for yourself that you know you are doing the right thing.

And it is something that is like, I've called it every once in a while, an inner joy. It is something that one starts to realize that regardless of whatever life may give, regardless of whatever friends one has, regardless of whatever the difficulties are that are in the way and of course have to be met, and of course I don't run away from, and of course I want to solve in some way. Regardless of that, when I know, it is like the creation of the world. One day. And another day. And after each day, He looked and He saw it was right. And on the seventh day, He saw and He rested.

Every once in a while there is in one's life moments of that kind of rest, of that kind, I say, an inner realization of that I have done what I can. Almost at such a time knowing that I cannot do more. And then I wish, I hope something will take over. And I adapt myself. I open myself to that. This is real

prayer - to become then at that time that open that that can flow in. To relax. To do away with a great deal of sawdust. Unnecessary thoughts, feelings for oneself - relax it. To be that what you really are, as if at such a time you are free from all your sense organs. As if you are free - could be free, reducing your breathing to just breathing. And reducing your blood circulation to just a little sending some blood through. And then, what are you then? I would almost say that's your real self. What is then alive and what then cries for the continuation even of that kind of life, that is real. On that you can count. And when you once know this, it always can be there in the midst of all activity. In the midst of all realization of how difficult life might be, how disappointing friendships will be, how enemies step on you, how idiotic the world is, not even governed, is carried on. How all the different things that are so stupid almost fall in place when I walk in the midst of them and I say to myself, "I am. I am because God is in me."

You see, this will help you. When everything else fails that what is really you will not fail you. But of course one must build it. And it is there, you can count on it. Call it the building of your soul, if you like. Call it your conscience. Call it the appearance of your 'I.' Call it that with which we are joined to that what is all life. Call it God if you want to. Call it that what is still unattainable. Call it even a paradox in oneself, an insoluble riddle. But it is as something that exists to which I can attach -- what is it? -- my wagon.

And I will go up to the stars. Per aspera ad astra. Through such difficulties, I mount to the stars. And I will, ultimately I will. No doubt about it, I will fly. I say again and again, why and when I do not know. Nobody knows this. You must know it for yourself.

You pray for it. You find it for yourself. You sit quiet. You think. You come to yourself. There will be then that chance. It will tell. It will tell. It exists, therefore it will tell. It is not a dream. It is an actuality of that what is outside of one. Our little miserable world, our miserable existence. Something exists. Of this you must be sure. When you look -- look at Orion. Look at the moon at the present time, growing to full moon. Look at the sun when it comes up every day. Look at all the stars. All these constellations. Universe. What is God? What is an existence within you in yourself that you know that will never die?

Pray to that. Keep it with you. Keep it so that at times, when you wish, when you call on it, you bring it out in front, and you look at it quietly, coming to yourself. And yourself is that what is outside of you. And you look and you see it. And say, "That is it." Is it? Is it? That is it. So. Now, I am. Then one is alive. It's that form of life I talk about. It's that hope I have for all of us, that you will continue with that and that you will never lose it. And that you will always remember that that is the obligation you have, simply because you have been born on Earth. I say, like it or not, that

is it. And it has to be within you many, many times. Don't forget. Don't forget, if you can help it. Have a good week.

END TAPE

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